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statement of the great truth in Paul's Epistles will. Of course, the New Testament also furnishes excellent living examples of Christian truths, but the Old Testament does so at least to an equal degree, if not more. And for this reason I am of the opinion that the Old Testament is fully entitled to the same attention in the Sunday School that the New receives.

GEORGE H. SCHODDE,  
*Columbus, Ohio.*

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#### DIFFERENT SELECTIONS.

I do not think the Old Testament should receive any attention in our Sunday Schools except as related to the New Testament. Many of the lessons selected the last year, were, in my judgment, unsuited to the wants of Sunday School scholars. I believe the purpose of our Sunday Schools to be not to teach history, or language, or the religion of the Jews, but the religion of Christ. I would not discard the Old Testament, but I would make such selections from it, as point to the person and work of Christ. It is easy to criticise, but I do not think, good as the International System is, that it is nearly as good as it ought to be. Unless there is more of unity in the selections in the future, I do not believe all our churches will approve the uniform lessons.

EDWARD F. WILLIAMS,  
*Chicago.*

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#### SEVEN THESES.

Within the limited space assigned to the discussion of the question respecting "the use of the Old Testament in Sunday Schools" I may perhaps express my views to best purpose by presenting a short series of theses, without either elaborating them or supporting them by argument.

1. The point of view from which the question is to be considered, and from which alone an answer just to both Testaments can be given, is the person of Jesus Christ, the incarnate Son of God, who fulfills, certifies and illumines the truth of the pre-Christian volume, being Himself the final revelation of God and man, and the only real redemption from sin and death.

2. The canonical books of the pre-Christian volume are related to the pre-Christian economy of divine revelation and redemption, or to the divine-human history of the covenant people, as the books of the Christian volume are related to the Christian economy, that is, to the personal history of Jesus Christ and to the kingdom of God con-

stituted in him by the advent, on the day of Pentecost, of his Holy Spirit.

3. The close connection and the wide difference between the Hebrew Scriptures and the Christian Scriptures are equivalent to the close connection and the wide difference between Jesus Christ and Moses, David, Samuel, Isaiah, and John the Baptist, or between the New covenant and the Old covenant, the New volume being spiritually richer and more important for the Christian Church in the sense in which the Christian economy, as the final revelation and the true redemption, is superior to the pre-Christian economy.

4. Of the pre-Christian economy the Messianic idea, announced in the promise concerning the seed of the woman is the fundamental principle, vitalizing the history of God's people, shaping typical persons and typical events, originating the Abrahamic covenants, actuating the positive religious and ethical history of the chosen nation, inspiring the prophets, sustaining and imparting divine significance to the Mosaic ritual, from age to age with ever fresh power until the fullness of time had come, when the seed of the woman was born in the person of Jesus, who is the second Adam, God manifest in the flesh, the only true propitiatory sacrifice, the resurrection and the life, the glorified head of a new community ; fulfilling in himself and his kingdom all pre-Christian promises, types, prophecies and all the positive events of history.

5. The books of the Old Testament may be studied in two ways : either we may read and interpret its persons, events, histories and ordinances in the light, chiefly or exclusively, of the pre-Christian economy, seeking to present the truth possessing, and expressed by, the Old Testament writers ; or, we may read and interpret persons, events, histories, ritual and prophecies in the light of the Christian economy, seeking not only to learn historical facts but also at all points to discover and to set forth the Messianic import of facts and inspired teaching.

6. If we pursue the former course, or in the degree in which we fail to interpret the Old Testament by Christianity, we shall teach Sunday School scholars the conceptions of God and of man, the religion and morality, the ritual and worship, prevalent among the chosen people, and so far forth make them Hebrews and Jews instead of Christians.

7. If we pursue the latter course, interpreting all the contents of the pre-Christian Scriptures by Jesus Christ as the true criterion of judgment, we may from these scriptures teach Christian truth as regards religion and morality ; but then we shall have to guard against

two dangers: the one, of reading into words, events and persons a degree and kind of Christian meaning which contradicts the lower plane of life and knowledge peculiar to the chosen nation; the other, of regarding either some, or all, parts of these books as wanting in Messianic import, thus reducing them, measurably or altogether, to the level of natural religion. Both errors violate the historical law of Messianic revelation, and do a wrong to the written Word of God.

E. V. GERHART,  
*Lancaster, Pa.*

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#### A CHANGE SUGGESTED.

Paul's inspired opinion that all parts of the Old Testament are "profitable" for conviction, conversion and Christian culture, verified as it is by Christian history, outweighs all the shallow criticisms recently made on the Old Testament lessons. I believe the International Series can be greatly improved by selecting golden texts that are complete watchwords, not such meaningless fragments as that for February 1st, "When they heard that (?) they glorified the Lord," and by putting lessons on Christ regularly into the four months from December 1st to Easter (which in seven years would give the same amount of time to lessons on Christ as is now given, but in better harmony with the Church year than to have a lesson on Saul's Death for Christmas Sunday and another as inappropriate at Easter), but I do not believe there should be any less attention to the Old Testament, "the Savior's Bible." In the present seven years's course, one whole year was given to the book of Mark,—and three-fourths of next year is devoted to John, so that 51 months are given to the New Testament and only 33 to the Old, which is a little more than three times as large, making the proportionate attention given to the Old Testament only one-fifth as much as to the New, which evidently should not be lessened.

WILBUR F. CRAFTS,  
*New York.*

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#### NO STUDY OF THE OLD TESTAMENT BY THE INFANT CLASS.

Without entering upon any general criticism of the present International Sunday School Lesson system, it seems to me that the effort to secure perfect uniformity has prevented such adaptation of topics as is essential to the highest degree of success. The Primary Department, for instance, should be taught only the *Gospels*. Assuming that the usual period of instruction in that Department does not exceed four years, at most, in any fairly graded school, an opportunity is thus